



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PROCEEDINGS OF THE ANTHROPOLOGICAL SOCIETY OF WASHINGTON

Meeting of November 1, 1904

The 364th meeting was held at the Cosmos Club, November 1, 1904, the President, Dr D. S. Lamb, in the chair, and 43 members and guests present.

Dr JOHN R. SWANTON addressed the Society on *The Tlingit Indians of Alaska*, describing them as divided geographically into about fourteen groups and socially into two divisions or clans called Raven and Eagle (or Wolf), each of which is subdivided into numerous family or governmental units with its head chief and subordinate house chiefs. Members of the same clan are not permitted to intermarry; but there is a small group of Cape Fox Indians who may marry into any other family, Raven or Eagle, and are thus really outside of the two clans. Each family possesses one or more objects or emblems which it particularly prizes and jealously guards from use by others; but in contradistinction to the Haida families, which usually have many of these, a Tlingit family has very few and usually considers but one of them of particular importance. Traditions assert that most of the Tlingit families have migrated north from the mouths of the Nass and Skeena rivers. Each geographical group possessed at least one winter village, whence the people scattered every spring and summer to their fishing, hunting, and trapping grounds. Unlike the Haida, who had two sorts of potlatches (one to the members of a man's own clan and one to the members of the opposite clan), these people had only one, corresponding to the second Haida potlatch. Along with this they had only the carved pole raised to the dead, not the house pole. The secret society dances had barely reached them from the south. Shamanism and witchcraft reached the maximum development attained on this coast among these people, their shamans being highly thought of by the Haida as well. Along with this their spirit world was peopled with legions of spirits (*yěks*) of nearly the same power, and there was no such gradation among them and no such system in their mythology as with the Haida and Tsimshian. Like the Haida, however, the Tlingit made much of certain beings supposed to bring wealth, and some of these are identical with Haida deities. On the other hand, the killer whales did not

constitute such an important class of beings. Among their myths the most important is the story of Raven, and scarcely less so the familiar Northwest tale of the brothers who were born of a dog father. The principle of retaliation underlay all Tlingit law, each man's life being valued at the life of another man of equal rank or at a certain amount of property. In cases of accidental death the dead person's companions at the time were usually blamed; in cases of death by sickness, some person who had bewitched him was held responsible; and failing either, a natural object that had caused the death was often held accountable and was so treated. A person or an inanimate object might also be punished by having his or its name taken, or the figure of the object adopted as an emblem. A close examination of the language, Dr Swanton asserted, strongly tends to confirm Dr Boas' suspicion that it is genetically related to Haida.

DR A. R. SPOFFORD presented a paper on *The Spanish Race of To-day*. The speaker sketched in a paragraph the decline of that remarkable nation, from a first-class power to a low place in the second rank. Passing to his personal observations during a recent tour in Spain, he said that no account of the Spaniards which deals with them *en masse* is a true one. The contrasts between the people of northern and southern Spain were pointed out. In the former, the race is strong and manly; in Andalusia, under the burning sun, the energies of the race are wilted, and a softer and more luxurious temperament prevails. Two distinct dialects — the Castilian, or pure Spanish, and the Catalan — are found, each having a copious literature.

Throughout Spain, the brunette complexion, dark eyes, and raven-black hair prevail. In stature the Spaniards fall below the average of European nations, being rarely taller than five feet, four inches. Temperance in eating and drinking is a general characteristic. Water, far more than wine, is the national beverage, and is hawked about the streets in every city and at all railway stations. The manners of the people are courteous in all conditions of life, and hospitality is an instinctive virtue. Gallantry and respect for women are marked features. Married women live a retired life, devoted to husbands and children, and divorces are very rare.

Although sixty percent of Spanish adults cannot read, they are for the greater part gifted with intelligence which goes far to supply the want of an education derived from books. There is a native pride of character and of race; even the poor and illiterate exact and receive respect from their superiors. A general cheerfulness predominates in the national

temperament. To all, Spain seems the finest country in the world, and their own city or province the finest part of Spain. Very few Spaniards emigrate — less than one in 19,000 of the population of that kingdom coming to America in a year. That Spaniards are not successful colonists, it requires only a glance at their unhappy colonial experience to prove. The optimistic element in Spanish character is accountable for the inertia that prevents them from being a progressive people. Procrastination is ingrained in their very being. Dr Spofford stated that he had constant occasion to observe that Spain is a country of yesterdays and of tomorrows. The wages of labor in Spain are pitifully small — varying from thirty to fifty cents a day. To have nothing and to want little is the normal condition of the Spanish peasant. Great tracts of land lie uncultivated, from want of industry and irrigation; the country is rich in natural resources, but its inhabitants lack the qualities that would render it splendidly productive. Farm work is cumbrous and slow; the old wooden plow, the sickle, and the flail are in general use, instead of modern agricultural machinery. The omnipresent mule represents the patience, the conservatism, the obstinacy, and the endurance of Spain. It may fairly be said that he is to the Spaniard the captain of his salvation.

The population of Spain is almost stationary, its eighteen and a half millions showing an increase of less than one-half of one percent in ten years. The country is sparsely populated — only 97 inhabitants to the square mile, while Italy has 300, and France 188 people to each square mile.

At every railway station in Spain one sees “the man behind the gun.” He is there as the symbol of a government half military and half civil. The army numbers 120,000 men — about double that of the United States, though Spain’s population is only one-fifth of ours, and its territory one-twentieth. No party can get hold of the reins of government without the army, though suffrage is universal to all men over twenty-five. Militarism seems too deeply ingrained in the national character to leave any room for Republicanism. The ministry is virtually the government, and is continually changing. Justice is sold, and corruption is not stigmatized as in the United States. Spain scaled its public debt in 1882, repudiating one-half, but it is still \$110 to each inhabitant — a larger per capita than in any country except Portugal. Education is not upon the advanced methods of more enlightened nations. Teachers are poorly paid, or not paid at all. The youth are trained to draw on the imagination, and are prone to speak without thinking. Spaniards have a native gift for oratory, but real eloquence is rare. Liberty of thought

was for ages repressed, and history exhibits a blood-stained record of thousands murdered in the vain endeavor to make all men think alike. Now, while only one form of religion is established by law, other forms of worship are free.

The Spaniard dearly loves a show, and the bull-fight supplies a most spectacular one. This repulsive and cruel sport, rejected by other nations, belongs to the people who invented the Inquisition. The other favorite amusements are the theatre, cock-fights, dances, and cards. The lottery is a national vice.

Spain is a country of surprises. The vivid contrasts in its scenery, from blooming pastoral beauty to wild and romantic grandeur, were pictured, and Toledo, Seville, and the Alhambra of Granada were briefly sketched. Spanish hotels supply comfortable quarters and cuisine at the moderate rate of \$1.75 to \$2.25 per day. Travel in that country should be undertaken in the spring and autumn months, as the heats of mid-summer are very oppressive, and the winter's cold almost intolerable, so inefficiently warmed are the dwellings.

DR ALEŠ HRDLIČKA exhibited a photograph of a *Crow Burial in Montana*, taken two years ago by Mr Frank M. Conser of the Indian school service and presented to Dr Hrdlička by Mr J. H. Dortch of the Indian Bureau. The photograph, Dr Hrdlička explained, exhibits a characteristic "platform burial," still occasionally practised by the Crows, who also deposit their dead in trees or high up among rocks. The platform or scaffold is simply made of sticks supported by four crotched poles, those at the head being strengthened by others placed obliquely. The body is enclosed in a rude wooden coffin, which is deposited on the platform and covered by the personal effects of the deceased; the whole is protected by a large cloth, tied in place. The scaffold stands in a solitary spot, at the base of a low hill, and everything is left to the elements for gradual decay. This form of disposing of the dead is found among other tribes of Montana, as the Yankton of Fort Peck agency. By reason of the elevation of the platform, coyotes and other prowling beasts are prevented from disturbing the remains. (Consult Yarrow, Introduction to the Story of Mortuary Customs, Washington, 1880, p. 66, et seq. Yarrow, A Further Contribution to the Study of the Mortuary Customs of the North American Indians (First Annual Report, Bureau of Ethnology, 1879-80), Washington, 1881. Report on Indians, Eleventh U. S. Census, 1890 (1894), p. 362.)

J. D. MCGUIRE,
Acting Secretary.

Meeting of November 15, 1904

The 365th meeting was held November 15 at the Cosmos Club, Dr D. S. Lamb presiding, 35 members and their friends being in attendance. The meeting was devoted to a symposium on *Anthropology at the Louisiana Purchase Exposition*.

MR W. H. HOLMES spoke of *The Exhibits of the Smithsonian Institution in the Government Building*, explaining the development of the various plans for exhibits in this branch. The first suggestion was that the Indian Bureau should present the Indian as he is to-day, under the influence of civilization, while the National Museum and Bureau of American Ethnology should show him as he was previous to the coming of the whites. As it proved that this project was not feasible, at the suggestion of Chairman Lehman, of the Exposition Committee on Anthropology, a plan was developed for a great congress of the races, to include representatives of primitive peoples from every quarter of the globe; but this idea was abandoned because of the great expense necessarily connected with it. Finally it was determined by the National Museum and the Bureau of American Ethnology to prepare an exhibit distinct in character from previous exhibits of the Smithsonian Institution, to consist of collections illustrating more especially the esthetic achievements of the aboriginal tribes. A chief feature of this exhibit was a series of models of the great ruined buildings of Yucatan and Mexico, with restorations, and with models and pictures illustrating architectural details. In addition there were exhibits of the best available examples of the native sculpture, as well as of carving, the ceramic art, textiles, basketry and feather-work, and a separate section was devoted to the ornamental arts and the strange modifications that take place in decorative motives as influenced by the technique and other features of the various arts. Numerous important exhibits were obtained through exchange of casts of National Museum specimens for those of museums at home and abroad. Aside from these series there were other exhibits illustrating the sculpture of classical and oriental countries, which consisted mainly of plaster casts of important works, in relief and in the round. Mr Holmes stated that a part of these exhibits will probably be forwarded to Portland, Oregon, to be used in the Lewis and Clark Exposition in 1905, while the remainder will be returned to the National Museum at Washington.

DR ALEŠ HRDLIČKA addressed the Society on the subject of *Physical Anthropology at the Exposition*. This section, which was combined with that of Psychometry, was represented by (1) the groups of primitive peoples assembled at the Exposition, (2) a collection of anthropometric

instruments and wall pictures of racial types, and (3) anthropometric work carried on publicly in the laboratory. The primitive peoples, with their native habitations, dress, and industries, served also the purpose of ethnologic study. While most of the groups were too small to make definite anthropometric results possible, and the lack of photographic apparatus was a serious drawback, the natives furnished material for some investigation and for casts. These were made publicly in the laboratory and elicited great interest.

Of the peoples represented, the following deserve special mention : (1) Filipinos, forming part of the Philippine exhibit, and including, besides the more civilized and mixed Visayans and Tagalogs, several groups of Moros and Igorotes, and a number of interesting Negritos. (2) Africans, consisting of a small group of Pygmies and several representatives of other tribes of the upper Congo, who were brought to the Exposition by Rev. S. P. Verner. (3) A family of Ainos, brought from Japan by Prof. Frederick Starr. (4) Various aboriginal American groups, including Patagonians, Cocopas, Northwest Coast Indians, Pueblos, Navahos, Pimas, Wichitas, and others.

The laboratory was in charge of Dr R. S. Woodworth. The anthropometric work proper consisted in determining the measurements (including pulse and sensimetric tests) and weights of several hundred persons — members of the primitive groups and visitors. Mr C. Myer made about forty facial and head casts of Pygmies and other individuals.

MISS ALICE C. FLETCHER explained the part taken by *The Indian School at the Exposition*, showing that schools for Indian education extended as far back in North American history as the year 1558. In the seventeenth century there were Indian schools in New England. It was shown that Dartmouth College has had Indian pupils of various tribes almost continuously since early in the eighteenth century. The many acts of Congress passed since 1819 that have appropriated large sums for Indian education were referred to and the beneficial results derived therefrom explained. In 1849 the management of Indian affairs was transferred from the War Department to that of the Interior Department. To-day there are government schools for Indian education offering facilities which are available practically to the whole Indian population of school age. The exhibit at St Louis was shown to be highly creditable, not alone in showing the mechanical skill developed by Indian children, but in demonstrating their mental ability and the resultant elevation of the race. Miss Fletcher presented a publication that had been regularly in use at the Exposition, the contributions to which, together

with the type-setting, illustrations, and presswork, were all by Indian pupils.

COL. PAUL BECKWITH explained *The Part which the Louisiana Purchase Played in American History*. Reference was made to the medals that had been struck on various occasions in commemoration of historical events in this territory, and to the numerous treaties with the Indian tribes of the region. Colonel Beckwith also presented many interesting data bearing on the successive Spanish, French, English, and American occupancy of Louisiana and of St Louis, special attention being given to individuals who took a prominent part in their history.

The time for adjournment having arrived, the reading of the paper by DR W J MCGEE on *Anthropology at the St Louis Expedition* was postponed until the next meeting.

J. D. MCGUIRE,
Acting Secretary.

Meeting of November 29, 1904

The 366th meeting of the Anthropological Society of Washington was held at the Cosmos Club, November 29, 1904, the President, Dr D. S. Lamb, in the chair.

DR ALEŠ HRDLIČKA exhibited *Two Artificially Deformed Crania* — one of them from Peru, the other from Vancouver island. The first was an extreme example of that type of deformation, practised in Peru and Bolivia, in which the forehead is flattened and the vault of the skull forced backward without lateral spreading or occipital flattening. Such deformity must have been produced intentionally by bandaging. In this instance not only has the forehead been reduced to the utmost extent, but the upper part of the face has been indirectly forced backward, resulting in an unnatural tilting of the plane of the orbits and a high degree of facial prognathism. This skull, which was unearthed in 1877 by H. Ber at Tiahuanaco, and is now in the U. S. National Museum, is of ordinary thickness and capacity, and notwithstanding its great deformity is fairly symmetrical (see figure 19). The second skull, that of a "Sugar-loaf" or Newitsee Indian of western Vancouver island, was collected by Dr T. T. Minor, in 1869, and by him presented to the Smithsonian Institution. Its most interesting feature is the deformation of the vault, which, while of somewhat lesser degree than that of the Peruvian specimen, is identical with the latter in type (see figure 20). The interesting fact was brought out that Peru, with the adjacent parts of Bolivia, and northwestern Vancouver island are the only localities in the western hemisphere



FIG. 19.—Artificially deformed skull from Tiahuanaco, Bolivia.



FIG. 20.—Artificially deformed Newitsee skull from Vancouver island.

from which this type of deformation has been observed. The problem of its origin is thereby accentuated. In both localities the custom still prevails, but a thorough study of the procedure, its motives, and its effects on infants has not yet been pursued.

In the absence of Dr W J McGEE, his paper on *Anthropology at the St Louis Exposition*, postponed from the last meeting, was read by Mr J. D. McGuire. Dr McGee referred to the various races and types represented at the Exposition, and the physical characters of each, ranging from the tall aborigines of Patagonia to the Pygmies of Africa. Many of the customs of these peoples were explained and attention was called to certain of their ceremonies.

The opening discussion in the symposium, *What is a Clan?* was presented by MISS ALICE C. FLETCHER, whose remarks concerned the difficulties in establishing an adequate anthropological nomenclature: First, the students of anthropology are nearly all of one race; second, the terms used have each grown out of racial and local experience. This historic quality encumbers them for world-service and results in misapprehension and confusion, because of an inadequacy to express difference and distinction. The word "clan" has been stretched beyond its original meaning so as to include the family and some of the religious ideas which underlie many of the known kinship groups. In the matter of nomenclature, "historic inquiry needs to come to the help of direct observation."

MR FRANCIS LA FLESCH described the *Omaha and Kindred Tribal Organization*. The kinship groups had each a distinctive name, and a series of names for its membership. These did not, as in the clan, refer to a common human ancestor, but were mythic in character and were based on certain religious ideas and symbols.

DR WASHINGTON MATTHEWS, whose paper pertained to *The Navaho Clan*, stated that the Navaho have some forty or fifty clans, which, according to traditional and other evidence, seem for the greater part to have been originally local exogamous groups or settlements, the men of each settlement being accustomed to seek wives outside of their own settlement. Several clans seem to have originated from incorporated alien bands, which took names in accordance with the Navaho system. Descent is matriarchal, and it is forbidden to marry within the phratry or within the clan of either parent. The clan names are chiefly place names rather than animal names, as is common with the eastern tribes, and there is some appearance of grouping into phratries, but the lines are very loosely drawn and the phratries seem to be a secondary development rather than original clans afterward subdivided, according to the Morgan

theory. Dr Matthews sounded a timely note of warning against "applying to all tribes a theory which seems to work well with one tribe or even with many."

MR JAMES MOONEY, in addressing the Society on *The Gaelic Clan*, stated that the word "clan" is a pure Gaelic word, the clan being the unit of social organization among the Gael of Ireland, northern Scotland, and Man, who, with their cousins the Cymri and Bretons of Wales and Brittany, constitute the modern representatives of the ancient Keltic races which at the dawn of history occupied nearly all of western Europe. According to the native annals the first Gaelic immigrants came to Ireland by sea from the northern coast of Spain, under the leadership of the sons of Miledh, latinized Milesius, at a very early period. After subjugating the earlier and ruder occupants, some of whom seem to have been of non-Aryan stock, they established a form of government which crystallized into the code known as the *Brehon* law. This code was revised under king Tuathal in the first century of the Christian era, and again, on a Christian basis, by king Laoghaire, with the assistance of Saint Patrick, between 441 and 450. It continued to be the law of the land, even after the Norman invasion, until the wholesale confiscations of the seventeenth century. As introduced into Scotland, in its simpler forms, in the year 503 by the Gaelic colony from which the Scottish name and dynasty originated, it ruled the Gaelic Highlands until after the battle of Culloden in 1746. This Brehon code has been handed down in ancient Gaelic manuscripts preserved in the museum libraries of Dublin, London, and Oxford, chief of which is the *Seanchus Mór*. Under authority of a government commission they have been translated, edited, and published, a labor of fifty years from 1852 to 1901, making six large volumes, which may be consulted in the Library of Congress, being perhaps the largest body of ancient law in existence.

Under this system Ireland was divided into four provinces, with a central federal district. Each province was governed by a king (*righ*), who was supreme within his own jurisdiction, but was subordinate in national affairs to the *ard-righ*, high king, or monarch, who held his court at Tara in the federal district. The provincial king was chosen by the chiefs of the subordinate clans from among the male members of the family believed to be in most direct descent from one of the four original Milesian leaders. The *ard-righ*, or monarch, was chosen from among the four provisional kings by vote of these kings and their potential successors or heirs-apparent. On assuming his duty and dignity as monarch, he relinquished his provincial court and removed to Tara. The chosen

candidate must be of superior mental ability and sound physique, as well as without bodily blemish or defect. Primogeniture was not recognized, and the vote might be given to any one of the sons, male cousins, or even uncles, of the incumbent ruler, although, other conditions being satisfactory, it usually went to one of the sons. To minimize the risk of disputed succession, the *tanaiste*, or heir apparent, was chosen during the lifetime of his predecessor.

Next below the provincial kings were the chiefs of the clans. These chiefs were chosen in the same way from the family in each clan claiming nearest collateral descent from one of the four original Milesian rulers. The clan was a body of families consisting of men, women, and children, claiming blood kinship by remote descent from a common Milesian ancestor, occupying a compact territory held mostly in common, and in later times bearing a common family name. There was also usually a clan badge and war-cry. The pastures, forest, and upland of the clan territory were held in common for full range of the cattle, horses, hogs, and sheep, which constituted the chief wealth of the people. The cultivated lands were allotted by families, with undivided equal inheritance by the sons up to a certain point, when a new distribution was made. They could not be alienated, even by the chief himself, or held by any one but a member of the clan. The clan names were established by the monarch Brian Boromhe, 1002-1014, each clan taking the name of some early ancestor or distinguished hero of the clan, with the prefix *Ua* or *O* ("grandchild"), or *Mac* ("son"), to denote remote or more recent connection. In Ireland the *O* was most common. In Scotland, where the surname system was of later adoption, only the *Mac* was used. The number of principal clans in Ireland was about 300 and in Gaelic Scotland about 50, the population of the average clan in the sixteenth or seventeenth century being from 2,000 to 3,000, or about that of the principal western Indian tribes.

DR JOHN R. SWANTON, speaking of the *Social Organization of the Haida and Tlingit*, of the northwest coast, stated that these tribes were divided into two sides, members of which are found throughout all of their towns. Each division is strictly exogamic with maternal descent, and this law of exogamy applies no matter how far apart the members happen to live. When a man dies, persons of the opposite division always conduct the funeral, and they, too, initiate youths into the secret society performances, tattoo them, and pierce their ears, lips, etc. The major divisions are subdivided into groups which usually bear the names of some locality, and all except a few low-caste families have their own chiefs.

They also possess the right to wear figures of certain animals and other objects, called crests, at the potlatches. Several of the most powerful family chiefs were also town chiefs, but their authority over other families living there was apt to be weak. Among the Tlingit, as distinguished from the Haida, each family had very few crests and usually thought more of one than of all the others. In such cases a large number of the personal names belonging to that family were derived from the crest animal. The families were further subdivided into house groups.

DR CYRUS THOMAS explained the terms "clan" and "gens" as employed by Morgan and Powell, stating that the former, in his *Ancient Society*, does not use "clan," while in his *Houses and House Life* he says that in America "gens" is equivalent to the "clan" of Scotland. In his *Outlines of Sociology*, published in 1882, Powell did not use the term "gens" as applicable to descent in both the male and the female line; in 1885, however, in his presidential address before the Anthropological Society, he employed "clan," while in his *First Annual Report* as Director of the Bureau of Ethnology (1879-80) "gens" was used to designate descent in the female line. Up to this time Powell used "gens" and "clan" interchangeably; but in an address before the American Bar Association at Saratoga, in 1896, he employed "clan" to indicate descent in the male line. Dr Thomas expressed the belief that the question must be answered not alone by a study of the different Indian tribes, but by general agreement among students.

DR J. WALTER FEWKES, in explanation of what constituted a Hopi clan, said that among this people a clan is "a consanguineous aggregation of men, women and children possessing the same totem." The essential and characteristic feature that distinguishes a clan from a family, or one clan from another, among the Hopi, is the recognition of a tutelary and its nature. The members of a clan are related by blood or adoption and are exogamous, the children belonging to their mother's clan. Each of these Hopi clans or social and religious units possesses certain insignia — sacred objects as fetishes that are characteristic and hereditary in the female line. A Hopi clan has its own migration and origin legends, and in some instances a mythology with characteristic names for its supernatural tutelaries. Each clan has an hereditary chief; the fetishes are kept by the oldest women. A Hopi clan may be enlarged into a so-called fraternity, or religious society, by adoption of members of other clans; but when this occurs the ceremonies of these societies are essentially those of the tutelary of the clan from which they sprung. The chief of the clan is chief of the evolved society and has charge of the rites as well as

the idols, altars, and other sacred paraphernalia. The word "clan," Dr Fewkes asserted, is inadequate to designate one of these groups and gives a wrong impression of its nature. It should give way to some more exact term. As a totem or tutelary is the essential feature of the group, he suggested that the social and religious unit that has been called a clan by students of the Hopi may be designated "totem group."

J. D. McGUIRE,
Acting Secretary.